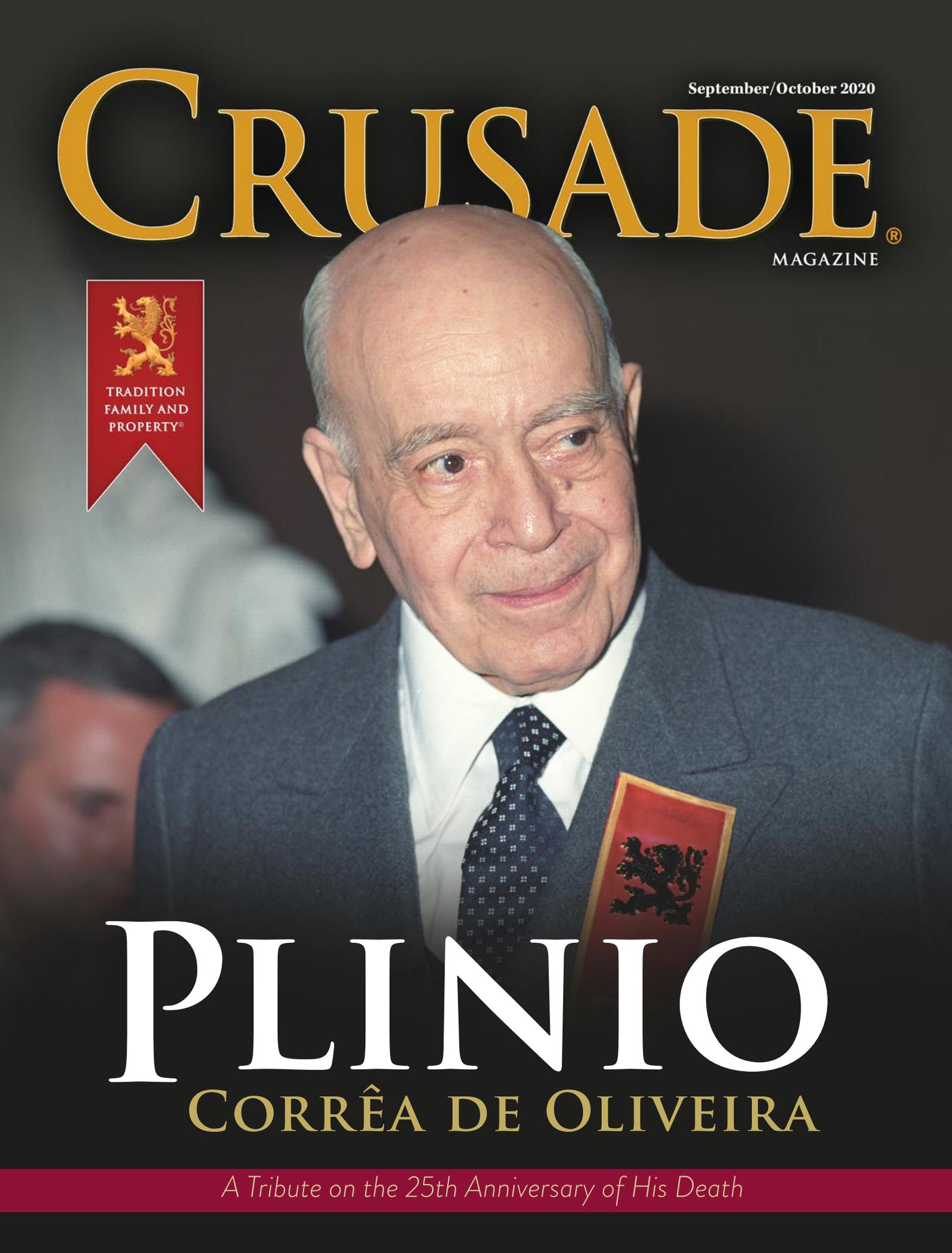
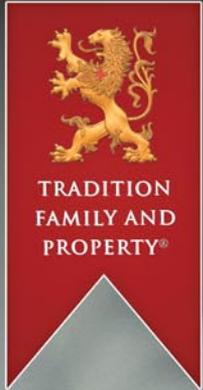


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MAGAZINE



PLÍNIO

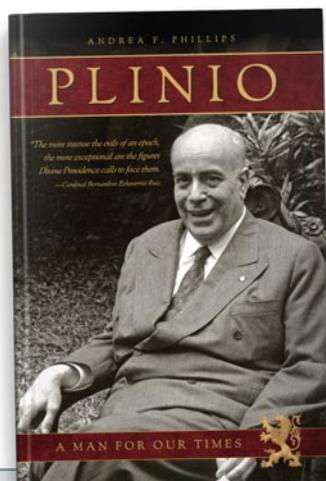
CORRÊA DE OLIVEIRA

A Tribute on the 25th Anniversary of His Death

PLINIO: A MAN FOR OUR TIMES

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Plinio: A Man for Our Times is the faith-filled and action-packed book describing the amazing life of Professor Plinio Corrêa de Oliveira (1908–1995), a Catholic leader who dedicated his life to counter the liberal, atheistic, egalitarian and secularist culture of the twentieth century.

Among his many accomplishments, Professor Corrêa de Oliveira is the founder of the Brazilian Society for the Defense of Tradition, Family, and Property (TFP), and inspirer of autonomous sister organizations in 24 countries around the world.

In this book, the author sought to convey, in a condensed and simple style, the saga of a man whose life is truly an inspiration and example for militant Catholics today.

This biography, according to author Andrea F. Phillips, “is intended to highlight aspects of Plinio Corrêa de Oliveira’s unique personality in a light style, presenting, as it were, a series of frescoes of his exceptional life,” and it does so in an accessible and captivating way.

Egalitarianism Is the Natural Consequence of Pride

BY PLINIO CORRÊA DE OLIVEIRA

The proud person, subject to another’s authority, hates first of all the particular yoke that weighs upon him. In a second stage, the proud man hates all authority in general and all yokes, and, even more, the very principle of authority considered in the abstract.

Because he hates all authority, he also hates superiority of any kind. And in all this there is a true hatred for God... Pride, then, can lead to the most radical and complete egalitarianism.

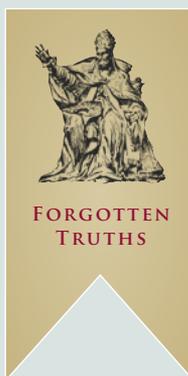
This radical and metaphysical egalitarianism has various aspects.

Equality between men and God. Pantheism, immanentism, and all esoteric forms of religion aim to place God and men on an equal footing and to invest the latter with divine properties... Secularism is a form of atheism and, therefore, of egalitarianism. It affirms that it is impossible to be certain of the existence of God and, consequently, that man should act in the temporal realm as if God did not exist; in other words, he should act like a person who has dethroned God.

Equality among the different religions. All religious discrimination is to be disdained because it violates the fundamental equality of men... To claim that only one religion is true to the exclusion of the others amounts to affirming superiority, contradicting evangelical meekness, and acting impolitically, since it closes the hearts of men against it.

Economic equality. No one owns anything; everything belongs to the collectivity. Private property is abolished along with each person’s right to the full fruits of his toil and to the choice of his profession.

Equality of souls. Propaganda standardizes, so to speak,



all souls, taking away their peculiarities and almost their own life. Even the psychological and attitudinal differences between the sexes tend to diminish as much as possible. Because of this, the people, essentially a great family of different but harmonious souls united by what is common to them, disappears. And the masses, with their great empty, collective, and enslaved soul, arise.

Equality in all social relations: between grown-ups and youngsters, employers and employees, teachers and students, husband and wife, parents and children, etc.

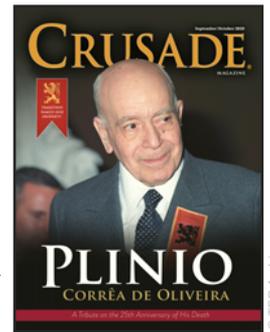
Equality in the international order. The State is constituted by an independent people exercising full dominion over a territory. Sovereignty is, therefore, in public law, the image of property. Once we admit the idea of a people, whose characteristics distinguish it from other peoples, and the idea of sovereignty, we are perforce in the presence of inequalities: of capacity, virtue, number, and others... This is why the Revolution, which is fundamentally egalitarian, dreams of merging all races, all peoples, and all states into a single race, people, and state.

All men are equal by nature and different only in their accidents. The rights they derive from the mere fact of being human are equal for all: the right to life, honor, sufficient living conditions... property, the setting up of a family, and, above all, the knowledge and practice of the true religion. The inequalities that threaten these rights are contrary to the order of Providence. However, within these limits, the inequalities that arise from accidents such as virtue, talent, beauty, strength, family, tradition, and so forth, are just and according to the order of the universe. ■

Excerpt from *Revolution and Counter-Revolution*, pp. 47-50.

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Under Our Lady’s watchful gaze, TFP volunteers spread the Fatima message across America

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THE AMERICAN TFP

The American Society for the Defense of Tradition, Family and Property (TFP) is an organization of lay Catholic Americans concerned about the moral crisis shaking the remnants of Christian civilization. Its earliest origins date back to January 1971, when the first TFP members started to group around the publication *Crusade for a Christian Civilization*. It is a civic, cultural and nonpartisan organization which, inspired by the traditional teachings of the Supreme Magisterium of the Roman Catholic Church, works in a legal and peaceful manner in the

realm of ideas to defend and promote the principles of private ownership, family and perennial Christian values with their twofold function: individual and social. The TFP’s words and efforts have always been faithfully at the service of Christian civilization. The first TFP was founded in Brazil by the famous intellectual and Catholic leader Prof. Plinio Corrêa de Oliveira in 1960. His work inspired the formation of other autonomous TFP sister organizations across the globe, thus constituting the world’s largest anticommunist and antisocialist network of Catholic inspiration.



IN BRIEF

Survey Finds Most Americans Support Military Use Against Rioters

The majority of American voters from both political parties overwhelmingly support the use of the military to stop the riots and protests tearing apart cities across the country. Seventy-one percent of those polled by Morning Consult, a technology and media company that specializes in online survey research technology, were in favor of using the National Guard to supplement city police forces in addressing

the lawlessness of protestors and demonstrators. The poll reinforced President Donald Trump's claim that a "silent majority" is on his side in curtailing the unrest.

U.S. Marriage Rate Lowest Ever; Catholic Parishes Face New Challenges

According to a National Center for Health statistics, the marriage rate in the United States fell 6 percent in 2018, with 6.5 new unions formed for every 1,000 people. This is the lowest rate since data tracking started in 1867. The highest rate recorded was 16.4 marriages per 1,000 people in 1946. Sally Curtin, the statistician that authored the report, said there was no clear reason for the sharp drop in 2018, but declining religious adherence and growing acceptance of unmarried cohabitation are considered among the possible reasons. This reality has a direct impact on Catholic parishes. According to Christian Smith, professor of sociology at the University of Notre Dame, "If people are not engaging in family formation, they're delaying that or never having families, they're going to be much less likely to be involved in the Church." He continued, "All of these social changes are connected to a weakening of parish life."



formation, they're delaying that or never having families, they're going to be much less likely to be involved in the Church." He continued, "All of these social changes are connected to a weakening of parish life."

Study Shows that Riots Make Americans Conservative

A study made by politics professor Omar Wasow of Princeton University showed how riots can result in a negative



backlash at the electoral box. Citing data from past riots in the sixties and seventies, professor Wasow compared non-violent protests and public opinion from 1960-1971 and violent protests and public opinion from 1964-1971. He found that the violent protests were associated with a statistically significant decline in Democratic vote share in the 1964, 1968 and 1972 presidential elections. He concluded that non-violent civil rights protests did not trigger a national backlash, but that violent protests did.

Health Care Workers Exempt from Participating in Abortions

Seventy-eight current members of both chambers of Congress, plus sixteen state attorneys general, signed an amicus brief to the Second Circuit Court of Appeals supporting a new rule that would exempt health care workers from being forced to participate in abortions. Of the seventy-eight members of Congress, thirteen are senators, including both senators from Oklahoma. The sixteen state attorneys general, led by Ohio Attorney General Dave Yost, pointed out that "respect for liberty of conscience has deep roots in the practices of the American states both before and after independence." The new rule was introduced by the Trump administration on May 2, 2019. It was immediately challenged in court by pro-abortion attorneys general in New York, California and other states.

China Starves Out Southeast Asia

By diverting water from the Mekong River with eleven dams, China is in effect drying up farms belonging to its

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southern neighbors Vietnam, Thailand and Laos. The water levels in these areas are at their lowest in 60 years. Affected are rice lands, fruit and vegetable plantations and fishponds. Livelihoods of 60 million people are crushed, drinking water sources are becoming scarce and salinity is ruining the fertility of the Mekong Delta. All these factors contribute to dwindling harvests of staple foods that are exported to Asian countries, such as the Philippines. China refuses to be a signatory to the Mekong Water Commission consisting of all the countries that share the river. Membership would require the communist regime to share the river's critical resource.

A Past Full of Blessings

BY ANDREA F. PHILLIPS

Along with the tendency to see God in all that is wonderful and beautiful in Creation, Plinio saw the religious intertwined in all aspects of Christian civilization, and his attraction for it grew. He credited his mother, Dona Lucília, with fostering religion in his heart as she pointed to the statues of the Sacred Heart of Jesus and the Immaculate Heart of Mary even before teaching him to say Papai and Mamãe. (“Daddy” and “Mommy” in Portuguese) He was to say later, “My mother taught me to love Our Lord Jesus Christ, she taught me to love the Holy Catholic Church.”¹

The devotion to the Sacred Heart of Jesus was Dona Lucília’s favorite. Not far from their home, there was a beautiful church dedicated to the Sacred Heart of Jesus where she went every day with her children. It was here, watching his mother in prayer, that Plinio understood the source of her piety and goodness, “I perceived that her way of being came from her devotion to the Sacred Heart of Jesus, through Our Lady.” His love of the Church and Christendom was later to inspire one of his most beautiful lines:

“When still very young I marveled at the ruins of Christendom, gave them my heart, turned my back on all I could expect, and made of that past full of blessings, my future.”

School

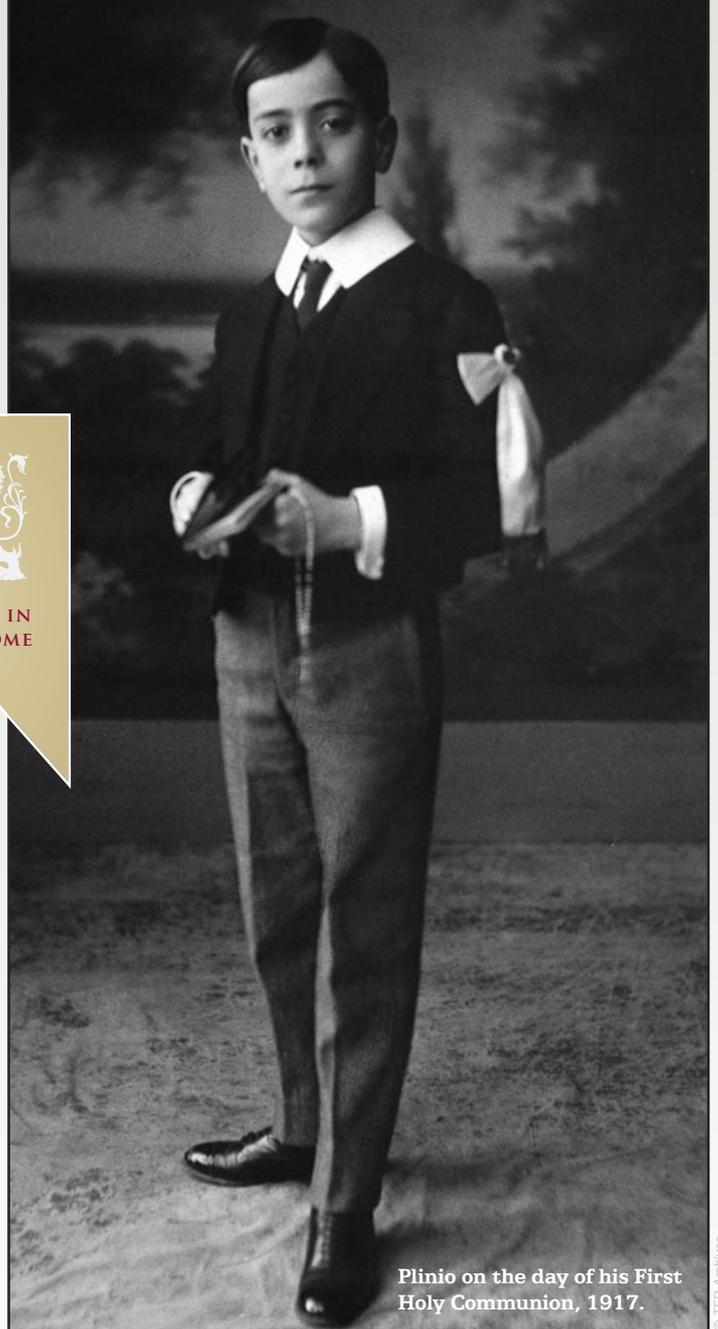
In 1919, when Plinio was ten years old, his parents enrolled him in the Academy of St. Louis of the Jesuit Fathers, where Plinio learned to love the spirit of Saint Ignatius Loyola, an important factor in his formation. He was attracted to the seriousness, depth and consistency of the method, which teaches and invites souls to practice the Faith to its fullest. Here, Plinio found a continuation to Dona Lucília’s religious influence, as well as logical elements to further deepen and mature his Catholic conviction, now budding into enthusiastic love. From then on, Plinio began to attend religious practices and frequent the sacraments more assiduously.

First Battlefield

On the other hand, school was for young Plinio his first clash with the world, and his first battlefield. Here Plinio encountered the spirit of impurity, adopted by many a boy, and clearly perceived its link to a form of atheism and egalitarianism. He noticed that the students who told dirty jokes and engaged in obscene conversations were also irreligious, vulgar and hostile to noble values. On the other hand, he saw that the true spirit



CHRIST IN
THE HOME



Plinio on the day of his First Holy Communion, 1917.

© TFP Archives

of Saint Ignatius as taught by the Jesuit fathers upheld morality, religion, discipline, good manners and lofty customs.

Now he faced the same challenge in his peers as posed by the “bold spirits” at home. Either Plinio would resist or he would yield to changes that his soul rejected. He looked for like-minded colleagues but found none. Rather than offering a Quixotic opposition to everything and everyone, Plinio adopted a tactical approach. He chose to remain faithful to the convictions maturing in his soul and never say or do anything contrary to them.

It was at the Academy of St. Louis that Plinio understood that the battle for or against God and His Church is the most important thing in life. In his young soul, a resolution was maturing: to place his talents, his gifts and his life at the service of Christian civilization, in whatever manner God might choose. ■

Notes:

1. Roberto de Mattei, *The Crusader of the Twentieth Century*, pp. 16-17.

Is the Coronavirus a Chastisement? It Depends on Who You Ask

BY JOHN HORVAT II



Seeing the coronavirus crisis as a chastisement for sin is controversial. Many prefer not to think of God in those terms. However difficult to find an answer to this question, it depends upon who you ask.

Whom Not to Ask

Never ask progressive theologians if the coronavirus is a chastisement. They will always find some kind of class struggle cause for catastrophes. Greedy people oppressing poor people cause disasters. Systemic social structures create misfortunes. Abuse of “Mother Earth” leads to eco-catastrophes. Besides, the notions of sin and hell are fuzzy to these modern theologians. One cannot be chastised for something one is not sure exists.

Don't ask a class of sentimental Catholics who will always avoid unpleasant talk about chastisement. The prospect of God's infinite mercy attracts them much more than His equally infinite justice. They believe that fire-and-brimstone sermons are a thing of the past. Now is the era of peace and love. They will tell you the virus is no punishment because a merciful God does not chastise.

Don't ask hardened sinners for their take on the issue. They have the most to lose by belief in a chastisement. They are busy enjoying life's pleasures, committing sins and embracing the world's false promises. And although the wages of sin weigh down their consciences, they live in denial, thinking themselves happy. There is no time to think about chastisement as long as the party keeps going.

The self-righteous are a bit more honest. They are willing to admit the possibility of chastisement—but only for the sins of others. They rightly concede

that sins like procured abortion, sodomy, pornography, and adultery could bring down God's judgment upon us. But since they do not commit these sins, they see the full weight of any chastisement falling on the sinners, not themselves.

Getting the Right Answer

However, if you want an honest answer to the question, ask a repentant sinner. Such sinners will always have the courage to say it outright. Yes, the coronavirus is a punishment for our sins. God is chastising us for abandoning Him. God is chastising me. I deserve to be punished, for I have grievously sinned against my God.

The reason why repentant sinners answer correctly is that they have a true notion of what sin is. Alas, society has lost the idea of the gravity of sin, therefore we cannot conceive it being the cause of chastisement. If we but knew the seriousness of sin and how it offends God, we would see everything, including our own guilt, with different eyes.

The Gravity of Sin

Saint Augustine (*Contra Faustum*, XXII, xxvii) defines sin, especially mortal sin, as “something said, done or desired contrary to the eternal law.” When we sin, we voluntarily turn away from God, our true last end. We disobey God by breaking His law, which is suited to our nature and happiness. Sin offends God because we prefer a passion or mutable good to our Creator. Sin does not hurt or change God, who is immutable. However, it does offend God by depriving Him of the honor and reverence due to Him.

Yes, the coronavirus is a punishment for our sins. God is chastising us for abandoning Him. God is chastising me.

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Hardened sinners, busy enjoying life's pleasures, reject the idea that God could be sending a warning through the coronavirus.

Saint Alphonsus de Liguori says the sinner insults, dishonors, and afflicts God. As sinners, we insult God by declaring ourselves His enemies and fighting Him who created us. We dishonor God by offending Him for the sake of pleasures or passions, which we turn into false gods. When we sin, we afflict God because we treat with ingratitude Him who tenderly loved us to the point of giving up His Only Begotten Son to death, and death on the Cross.

Thus, sin is serious since it destroys our relationship with God. It frustrates God's infinite goodness, whereby He desires our greatest good and happiness.

A Sinful Society

We live in iniquitous times, in which the occasions of sin are everywhere. Everything in our culture conspires against us so that we may sin. Most choose not to recognize their iniquity. However, we are all sinners.

We are sinners by our acts against God, especially those of impurity that so dominate our hypersexualized world. We can sin by failing to honor God, defend His law, or oppose the reign of sin. For those of us who try to do good, we can sin by failing to be good enough.

The more we love God, the more we see our sins before us. Thus, the psalmist says: "For I know my iniquity, and my sin is always before me" (Ps. 50:5). That is why the saints are particularly sensitive to their sins and constantly seek to do reparation for them. When misfortune visits them, they see it as a just chastisement for their offenses against an infinite God.

A Wrong Idea of Chastisement

Most people have the wrong idea of God's chastisements. They see them almost as arbitrary acts. They do not see them as a means to put things back in order.

We can sin by failing to honor God, defend His law, or oppose the reign of sin. For those of us who try to do good, we can sin by failing to be good enough.

Our Lady at Fatima spoke of chastisements in this manner. When society as a whole becomes iniquitous and unrepentant, the only way to return to order is through great tribulation for all. Saint Alphonsus clarifies the matter by saying, "God being infinite goodness, desires only our good and to communicate to us his own happiness. When he chastises us, it is because we have obliged him to do so by our sins."

Indeed, God desires our amendment more than we do. He chastises "not because he desires to punish us, but because he wishes to deliver us from punishment." He has compassion on us by showing Himself "angry towards us, in order that we may amend our lives, and that thus He may be able to pardon and save us."

The Desire for Chastisement

Repentant sinners perceive all this. They have experienced God's merciful love and chastisements in their own lives. They know the good that can come from this action for themselves. They desire that others might also share in God's merciful yet just action.

The repentant sinner sees not only individual sins, but also a sinful society. The sinner realizes that the only way society as a whole will return to order is through an analogous process through which sinners pass. Thus, the chastisement is not a calamity, but liberation from evil's dominion. ■



Following the example of their ancestors, these Spanish Catholics process through the streets of Alcúdia, asking forgiveness from God.

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PROPHETS,
MARTYRS,
SAINTS AND
HEROES

How Saint Charles Borromeo Fought the Deadly Virus in Milan

BY DOMENICK GALATOLO

The coronavirus is not the first epidemic to strike the world. Yet as churches are closed and the sacraments are difficult to find, the question arises: How did the Church and the saints deal with plagues in the past?

From the years 1576 to 1578, a plague ravaged through northern Italy killing tens of thousands. The epidemic was known as the Saint Charles Plague because of the heroic response of the cardinal archbishop of Milan, Saint Charles Borromeo.

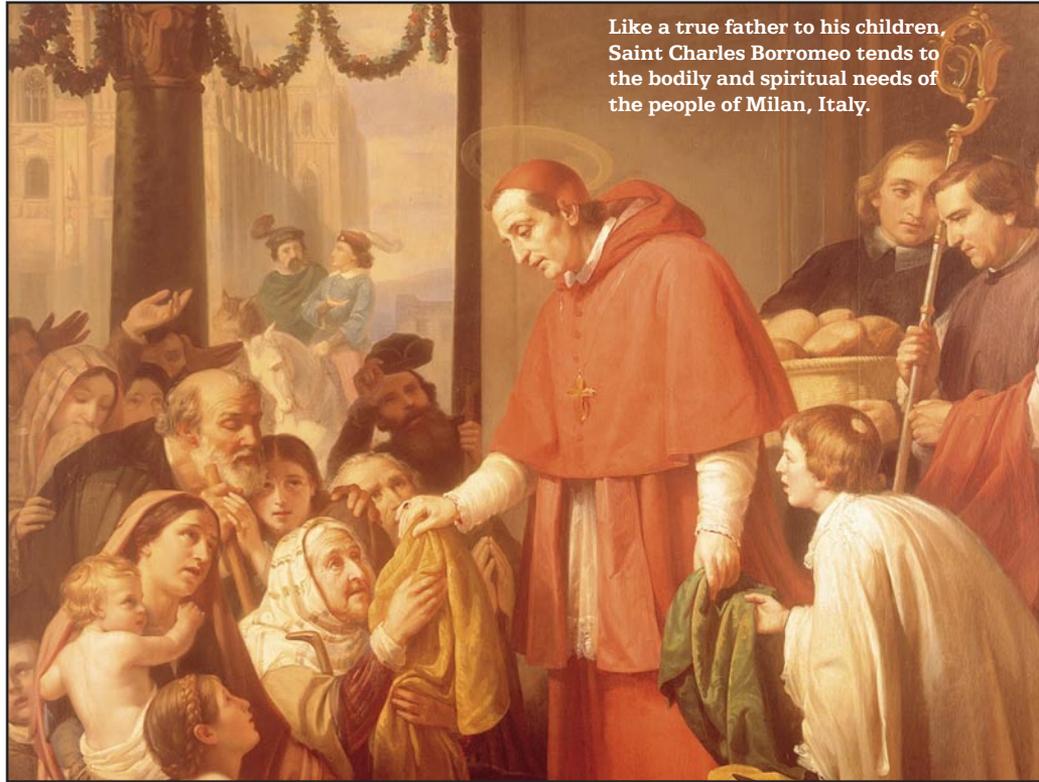
Stay in place for the salvation of souls

On August 11, 1576, the plague broke out in the northern quarter of Milan as festivities were being planned for the arrival of the famed Don Juan of Austria. Hearing of the outbreak, most of the secular authorities along with Don Juan fled. Saint Charles was attending the funeral of a bishop outside the city when he heard the news. Instead of staying in place or fleeing, he immediately set forth toward the city. As he entered Milan, many people rushed out crying for mercy.

Without resting from his journey, Saint Charles went straight to the cathedral and said a short prayer. After appealing to God for help, he advanced into the epicenter of the outbreak, not even taking the time to change out of his dusty riding clothes.

When he finally retired to his episcopal palace, he found a few remaining government officials waiting for him. They asked Saint Charles to take command of the city as their leaders, including the governor, had abandoned their posts.

Since the authorities out of fear of contagion had already forbid public



Like a true father to his children, Saint Charles Borromeo tends to the bodily and spiritual needs of the people of Milan, Italy.

processions and religious ceremonies, many souls were deprived of the sacraments. Saint Charles said that it was because of this that the wrath of God had been called down upon Milan. Therefore, he told the officials that the only cure was to pray and do penance more piously than before.

“I will do my duty to the utmost”

To prepare himself for what lay ahead, Saint Charles offered himself as an expiatory victim for the sins of his people. He also organized his affairs and made his last will. After this preparation, he went out every day to visit the sick and dying.

Profoundly moved by their suffering, Saint Charles said: “These unhappy children seem to look on me as the cause of all their ills. Their silence reproaches me

for my idleness. I put off holding out a helping hand when by my example I should have moved others to pity. I will delay no longer. By the grace of God, I will do my duty to the utmost.”¹

He redoubled his efforts, focusing mainly on the spiritual welfare of the beleaguered.

“Do not prefer a late death to a holy one.”

Many priests in Milan were in hiding, fearing they might catch the disease. Even among the holy cardinal’s household, many fled. Of those who stayed some refused to join him when he went into infected houses. However, Saint Charles sent out a beautiful appeal to his absent priests, saying:

“We have only one life and we should spend it for Jesus Christ and souls, not

as we wish, but at the time and in the way God wishes. It would show presumption and neglect of our duty and God's service to fail to do this."

The saint rebuked his priests: "Do not be so forgetful of your priesthood as to prefer a late death to a holy one."

"Do not despise ordinary remedies"

Saint Charles advised his priests not to "neglect human means, such as preventatives, remedies, doctors, everything that you can use to keep off infection, for such means are in no way opposed to our doing our duty."

Whenever people urged Saint Charles to avoid unnecessary risk, he would reply, "God can replace us." But at the same time, he was not imprudent. Answering a concern of the bishop of Brescia, Saint Charles affirmed: "From the beginning I resolved to place myself entirely in God's hands, without however despising ordinary remedies."

Saint Charles issued prudent guidelines. The faithful were told not to gather in crowds and avoid contact with each other. Masses were not cancelled, but only held outdoors if the church was too cramped. He ordered more Masses said than before. Catechism classes were moved to street corners. He had separate places in church for the disease-stricken and separate holy water fonts for them. His counsel to the clergy and magistrates was to "take the plague of the soul in consideration more than the contagion of the body which, for many reasons, is less pernicious."

The necessity of the sacraments in times of hardship

Although the death rate and contagion rate were extremely high, Saint Charles insisted on public prayer and penance. Ashes were constantly distributed. Three processions a week were held. In these processions, Saint Charles walked barefoot wearing a thick penitential cord around his neck. Bells rang seven times a day for public prayer and the singing of psalms.

As those afflicted could not leave their homes to attend Mass or the processions, Saint Charles set up nineteen

columns throughout the city. At the foot of these pillars, public Masses were celebrated every morning. This allowed the sick to assist at Mass every day and the priests would distribute the Holy Eucharist to all the victims of the plague through their home windows. Even today, these pillars with crosses on top are visible all over Milan.

Saint Charles went nearly every day to the leper house to give the sacraments to the suffering. He baptized newborns and gave last rights to the dying.

A certain Capuchin brother, James, who worked in the leper house and saw Saint Charles' good works at the time, said, "He often goes to the lazer [leper] house to console the sick . . . into huts and private houses to speak to the sick and comfort them, as well as providing for all their needs. He fears nothing. It is useless to try to frighten him. It is true that he exposes himself much to danger but so far he has been preserved by the special grace of God, he says he cannot do otherwise. Indeed, the city has no other help and consolation."

"Only by the mercy of God"

By Christmas of 1577, the plague had abated. At the end of the plague, 17,000 people had died in Milan out of a population of 120,000. This number included 120 priests (most of these had fled). However, in the smaller city of Venice, 40,000 people died in the same two years. Why had Milan been spared from a greater loss?

Saint Charles answers: "Not by our prudence, which was caught asleep. Not by science of the doctors who could not discover the sources of the contagion, much less a cure. Not by the care of those in authority who abandoned the city. No, my dear children, but only by the mercy of God."

The Catholic response to coronavirus

In stark contrast to Saint Charles, New York Governor Andrew Cuomo, a baptized Catholic, issued a recent statement, mocking and excluding God from the fight against Covid-19. The pro-abortion governor congratulated himself during a press conference, saying: "The

number [of infections] is down because we brought the numbers down. God did not do that. Fate did not do that. Destiny did not do that. A lot of pain and suffering did that."²

The crisis of faith is obvious. In this time of great need, most Catholics are spiritual orphans. No Masses. No Confessions. No Last Rights. No Saint Charles Borromeos. The bishop of Springfield, Massachusetts, for example,



The "Catholic" governor of New York, Andrew Cuomo, who shamefully said of the declining coronavirus rates, "God did not do that."

suspended the Last Rites in all instances in his diocese. At their final hour, the dying are deprived of the Church's spiritual assistance and consolation.

As John Horvat points out in his article, "The Coronavirus Is a Call to Return to God," our reaction "reflects a society that has turned its back on God. We face the crisis trusting only in ourselves and our devices."³

What the world needs most are more Saint Charles Borromeos, more heroic shepherds to restore the Faith, promote confidence in God's Providence and awaken true devotion to the maternal and Immaculate Heart of Mary. Saint Charles Borromeo, pray for us! ■

Notes:

1. All quotes are taken from *Reformer: Saint Charles Borromeo*, by Margaret Yeo (Milwaukee: The Bruce Publishing, 1938).

2. <https://www.lifesitenews.com/blogs/new-york-gov-cuomo-we-flattened-coronavirus-curve-god-did-not-do-that>

3. <https://tfpstudentaction.org/blog/the-coronavirus-is-a-call-to-return-to-god>

A Tribute on the 25th Anniversary of His Death

PLINIO

CORRÊA DE OLIVEIRA

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COMPILED BY ROBERT NUNEZ



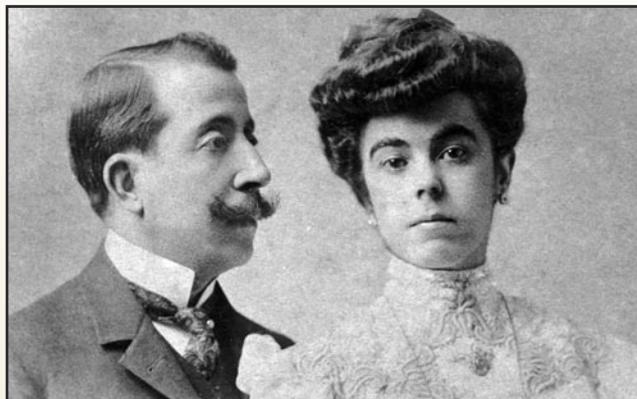
October 3, 2020 marks the 25th anniversary of the death of Professor Plinio Corrêa de Oliveira, the founder of the Brazilian Society for the Defense of Tradition, Family and Property (TFP), and the inspirer of the TFP movement worldwide. He was a man of unyielding faith, wholly consumed with a burning love for Our Lord Jesus Christ, the Blessed Mother, and the Holy Roman Catholic Church.

During the sixty years of his public life, Plinio Corrêa de Oliveira stood in the breach, countering every threat and assault against the remains of the Catholic order. This life of heroic struggle led his posthumous biographer, Professor Roberto de Mattei, to call him the “crusader of the 20th century.”

Crusade Magazine is pleased to publish this biographical sketch of the Catholic leader and thinker who was truly a model of fidelity and intransigence amidst our troubled times.

A Dignified Family

Plinio Corrêa de Oliveira was born on December 13, 1908 in São Paulo, Brazil. His father, João Paulo Corrêa de Oliveira, was a lawyer from the northeastern part of the country and his mother, Lucília Ribeiro dos Santos, was a descendant of one of the original founding families of São Paulo. Both were born and



Plinio's parents,
Dr. João Paulo
Corrêa de Oliveira
and Lucília Ribeiro
dos Santos.

raised in the twilight of the Brazilian monarchy.

Their first child was a daughter, Rosée. A few years later, shortly before the birth of her son, the doctor informed Dona Lucília that the delivery could be very risky and asked if she would prefer to have an abortion to save her own life.

“Doctor,” she responded firmly, “this is not a question a mother should be asked! It shouldn’t have even crossed your mind.”¹

An incomparable educator and devoted Christian mother, Dona Lucília, with her characteristic gentleness and grace, nourished a solid devotion to the Catholic Faith in the soul of her son. Plinio would later say of her, “she was dignity without wealth, sweetness without cowardice, intransigence without rigidity, and nobility without arrogance.”

From a young age, Plinio exhibited a keen interest in the religious, political and social issues of his time. He was also attracted to the lofty and beautiful aspects of life handed down by tradition and culture which he later called “the sense of the marvelous or beauty.” Later in life, he was to understand that the contemplation of beauty is one of the ways that leads the soul to God.

Growing Up in a Changing World

In 1919, after a childhood spent under the solicitous care of his mother, Plinio was enrolled in the Jesuit Academy of Saint Louis in São Paulo.

At school, Plinio felt the shock of an atmosphere vastly different from the one in which he had been reared. Most of the students were already caught up in the post-World War I “Hollywood” mentality rapidly transforming society. This mentality spelled progress, modernity, self-reliance, contempt for traditional values and culture, a mania for noise and speed, egalitarianism and sensuality. Confronted with the contrast between his classmates’ way of life and the chaste, traditional atmosphere of his home, Plinio could have capitulated to the pressure and gone along with the winds of change.

However, thanks to his strong religious convictions and courage, the young boy charted a different course. Incredibly intelligent and mature for his age, Plinio was already a deep thinker and perceived how this “cultural revolution” was deeply opposed to the spirit and values of Catholicism and Christian civilization. He thus resolved at a young age to reject this new culture and dedicate his life instead to the defense of the values he held so dear.

As Plinio grew in age and maturity, so did his desire to fight for the Church. But, he wondered: what could a single man do? Were there others who thought like him?

Marian Sodalities

In 1926, following family tradition, Plinio enrolled in the famed Law School of the University of São Paulo. There, he continued to cultivate his philosophical and spiritual outlook and to search for like-minded Catholics. Just when it seemed they would never come, they came in an unexpected way and in unexpected numbers.

As he was riding the street car one September day in 1928, Plinio saw a banner announcing an upcoming Catholic youth congress. He was immediately intrigued by the message and signed up to attend. When he appeared the next day, he could not believe his eyes and ears. There was a sea of enthusiastic young men, full of joy and zeal for the Faith. He learned that they were members of the Marian Sodalities, one of the many Catholic lay movements just starting to expand in Brazil. This Marian movement encompassed tens of thousands of men from all classes and all corners of the country. They had an extraordinary dynamism, encouraging legions of youth to develop an interior life and an apostolic spirit. Plinio knew he had finally found what he was looking for.

As the Marian Sodalities grew into a national force, Plinio’s gifts and talents quickly manifested themselves and he became one of the foremost leaders of the movement.

In 1929, with the help of a few fellow sodalists, Plinio expanded the apostolate to his law school, founding Catholic University Action (AUC). With time, Catholic University Action grew in numbers and quickly spread to several other universities in São Paulo.



Plinio at the age of four with his elder sister, Rosée.

The Youngest Congressman

Meanwhile, crisis struck Brazil. A liberal, communist-backed revolution overthrew President Washington Luís and established a dictatorship under Getúlio Vargas. Two years later, the state of São Paulo rebelled in an attempt to restore the old government. The movement failed, but Vargas was forced to call a constitutional assembly to draft a new constitution for the nation.

Plinio understood the importance of the moment and conceived the idea of using the power of the Catholic movement to influence politicians. Thus, the Catholic Electoral League (LEC)

was created. To the great surprise of many, including Plinio himself, he was nominated and elected as the Catholic representative of São Paulo with twice as many votes as the next successful candidate. At just 24 years of age, this made Plinio the youngest congressman in Brazil’s history.

As Brazil watched, Plinio went to battle with his colleagues of the Catholic League. Their mission was to campaign in the convention for the new constitution to recognize a list of Catholic demands. They were:

1. The new Constitution to be implemented in God’s name;
2. The indissolubility of marriage;
3. Religious education in public schools, and official religious assistance to the armed forces;
4. The right to vote for men and women religious;
5. The civil recognition of religious marriage;
6. The recognition of Sunday rest;
7. The right of priests to fulfill the required military service as chaplains to the armed forces.

Many wondered how a young, inexperienced lawyer fresh out of school would fare against seasoned politicians, many of them thoroughly secularist. However, after tirelessly campaigning and arguing for their goals, the Catholic bloc succeeded in getting all of their demands incorporated into the new Constitution of 1934. It was a roaring victory for Catholicism.

Professor and Director of *O Legionário*

After finishing his congressional term, Plinio decided to devote himself to university teaching. He



With honors, a graduate of the São Paulo Law School in 1930.

was appointed professor of History of Contemporary Civilization at the University of São Paulo Law School, from which he had graduated just a few years before. A short while later, he started teaching Modern and Contemporary History at the Colleges of Sedes Sapientiae and Saint Benedict, which would later merge into the Pontifical Catholic University of São Paulo.

Plinio was also appointed editor-in-chief of the small Catholic newspaper *O Legionário*, a publication of the Marian Sodality of St. Cecilia Church. Assembling in the basement of the church rectory, Plinio and his editorial staff prayed before a small statue of Mary Help of Christians, begging her to bless their endeavors, before plunging into the work of Catholic journalism.

Between 1930 and 1940, *O Legionário* went from a monthly four-page parish paper to a weekly publication and eventually, the most widely-read and influential Catholic paper in Brazil. The key to *O Legionário's* success was that it wasn't just a pious weekly; it was a combative and hard-hitting journal dealing with spiritual themes, lives of the saints, Church history, Catholic sociology and national and international events. Not content with giving his readers only positive stories and meditations, Plinio used the paper's influence to counteract the machinations of the Church's enemies and other dangerous ideological currents.

For example, *O Legionário* reported on the anti-Catholic persecution in Mexico (1926–1929) which gave rise to the heroic Cristero movement. The paper also fought relentlessly against Nazism and fascism and played a vital role in defeating their influence in Brazil and South America. In twenty years, *O Legionário* published no less than 2,509 articles against Nazism and fascism, 447 written by Plinio himself.

Looking beyond the upheaval of World War II, Plinio's uncanny foresight also saw the looming threat of Islam in the not-so-distant future, and warned of it as well. "The Muslim danger is immense,"² he wrote in 1943, and, the next year, "the Muslim problem will constitute one of the gravest religious questions of our days after the war."³ And again, later that year, "The Muslim world possesses indispensable natural resources to subdue Europe. It will have at hand the necessary means to upset or paralyze, at any moment, the whole flow of the European economy."⁴

In Defense of Catholic Action

Plinio grew increasingly concerned over the infiltration of modernist ideas and tendencies in the



Plinio with the Archbishop of São Paulo, Dom Duarte Leopoldo e Silva and a group of editors from *O Legionário*.

ranks of the clergy and Catholic lay movements. To warn the faithful against these trends, in 1943, he published his first book, *In Defense of Catholic Action* with a foreword by the papal nuncio to Brazil.

The book received a letter of praise from the Holy See. In it, Msgr. Giovanni B. Montini, the Substitute for General Affairs of Pius XII and later Pope Paul VI, wrote:

His Holiness is very pleased with you for having explained and defended Catholic Action...with penetration and clarity...

The August Pontiff hopes with all his heart that this work of yours results in rich and mature fruits and that from it you may harvest neither small nor few consolations. And as a pledge that it be so, he grants you the Apostolic Blessing.⁵

Plinio's book earned him the admiration of fervent Catholics and the fury of the progressives, who made him the target of a vicious slander campaign. His bold stance eventually cost him his position as president of Catholic Action and director of *O Legionário*. Unable to sustain the violence of the storm, many of his friends went their own way until Plinio was left with only eight faithful companions. In a short time, he went from acclaimed Catholic leader to one of the most controversial figures in Brazil.

The First TFP

Little did the progressivists realize that they were creating conditions for the founding of a new movement. With his few remaining disciples gathered around him, Plinio launched a new monthly magazine, *Catolicismo*, in 1951. Uniting their efforts, the members of *Catolicismo* launched a vigorous expansion of their paper; visiting friends and organizing talks around the country and abroad.



The first edition of the monthly, *Catolicismo*, published by Plinio and his group.



In 1934, Plinio was Brazil's youngest congressman at age 26.

It was not long before Plinio had quite a following. His new apostolate was attracting large numbers of conservative Catholic men who were interested in the ideals of the “*Catolicismo* group.” Friends and collaborators were gradually established in other cities and countries. All of these groups felt such a kinship that they knew that theirs was a family of souls in Christ. Feeling the need to give this group a legal status, in 1960, Plinio founded the Brazilian Society for the Defense of Tradition, Family, and Property (TFP).

Though grounded in the Divine Magisterium of the Church and drawing their inspiration from her teachings, the TFPs were established as “lay apostolates” in direct response to Plinio’s call to fight for the interests of the Church and Christian civilization. In conceiving the TFP, Plinio desired a group reminiscent of the Catholic chivalry of old, with the same principles of selfless dedication to the defense of God’s rights, only adapted to modern-day needs.

With these principles in mind, Plinio designed a golden rampant lion with a red cross on its breast as the symbol of his new organization.

Plinio also designed a red sash or cape to be worn across the chest, which projected these same principles to the public. During a campaign, the capes also had the effect of dotting the streets with red.

Revolution and Counter-Revolution: “A Prophetic Work”

In 1959, Professor Plinio put into words all that he had been given to see and understand about the great crisis engulfing the West. Joining his wide knowledge of history to his profound Catholicity, he wrote *Revolution and Counter-Revolution*, his *magnum opus* and the bedside book of every member of the TFP.

First published in *Catolicismo* and then printed in book form, *Revolution and Counter-Revolution* is an in-depth analysis of the crisis of the Western world, demonstrating the link between the advent of Humanism, the Protestant Revolt, the French

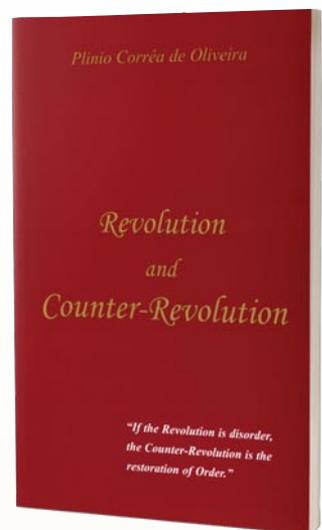
Revolution, the Communist Revolution of 1917, the Sexual Revolution of the sixties, to the present day. According to Plinio, these events are but stages of a single process which for five centuries has gradually undermined the beneficial influence of the Holy Catholic Church.

He named this sinister process “the Revolution” with a capital “R.” This process is sensual in that it promotes a revolt against morality, and egalitarian because it incites revolt against all authority: “...the Revolution was born from an explosion of disorderly passions that is leading to the total destruction of temporal society, the complete subversion of the moral order, and the denial of God.”⁶

The book not only alerts people to a global peril, but also points to the answer by laying out the goals and methods of the “Counter-Revolution,” a noble crusade to reject the spirit and doctrines of the Revolution and to restore the Christian spiritual and temporal orders to their full splendor.

Revolution and Counter-Revolution has gone through numerous printings in many languages and has received praise by writers, historians, and ecclesiastics. The renowned Dominican canonist Fr. Anastasio Gutiérrez for example, wrote:

Revolution and Counter-Revolution is a masterful work whose teachings should be disseminated far and wide....In sum, I would dare to affirm that this is a prophetic work in the most elevated sense of the word. It should be taught in the Church’s centers of higher education....I conclude stating that the spirit with which this work is written greatly impresses me: It is a profoundly Christian spirit, one with a passionate love for the Church. This book is an authentic product of Christian wisdom. It is moving to find in a layman such a sincere devotion to the Mother of Jesus and ours.⁷



***Revolution and Counter-Revolution* has been printed in ten languages and continues to inspire countless Catholics around the world.**

In the Front Lines of the Culture War

With the founding of the TFP, Plinio was once again prepared to take the fight to the Church’s enemies. With the rise of progressivism, communism and moral corruption throughout the world, the TFP faced battles on many fronts.

Thus, they fought socialist confiscatory land reform, an issue that would resurface time and time again. They also battled divorce, which threatened to destroy the integrity of the family,



Brazilian TFP members campaign in the streets of São Paulo during the 1970s against communism.

Plinio delivers a speech after the celebration of the Holy Mass for the victims of communism in 1973.



and abortion, its grim companion. They continued to speak for the oft-forgotten victims of communism, denounce the infiltration of Marxism and progressivism in the Church, which was unfortunately widespread in Brazil, giving rise to the heresy of liberation theology. Spreading the message of Our Lady of Fatima was also a cornerstone of TFP's action.

Not surprisingly, the leftists were unhappy with the work of Plinio and his group and tried to destroy their reputation through vicious media up-roars. Plinio calmly refuted their accusations one by one. Lacking arguments, the media resorted to shunning him completely, hoping to neutralize his influence by keeping his work in the dark.

But Plinio was not a man to be contained. To break the "siege" of silence, Plinio invented great publicity campaigns in which young men of the TFP took to the streets with megaphones, banners, slogans and music to attract the public on hot-button issues.

Plinio also conceived the idea of "caravans," groups of TFP volunteers who took to the road in vans to bring informative literature, rosaries and devotionals to the people in street campaigns throughout the country. The caravans also visited poor neighborhoods to distribute supplies and comfort the sick and dying in hospitals. These methods proved to be effective in educating and

bringing the message directly to the man in the street. "TFP" soon became a household name in Brazil and beyond.

The written word was another of Plinio's methods for fighting against the enemies of the Church. Over the course of his life, he wrote sixteen books and over 2,500 in-depth articles and essays on a wide range of topics. Many of these articles appeared in *Catolicismo* and Brazil's largest newspaper, the *Folha de São Paulo*.

Targeting Self-Managing Socialism

In time, TFPs would be established in twenty-five countries on five continents, giving the movement a global platform on which to act.

In 1981, newly elected socialist President François Mitterand launched "self-managing socialism" in France. Mitterand intended for this new form of socialism to have a "human face" and to use the prestige and influence of his country to spread it around the world. Plinio discovered this new leftist scheme and exposed its fallacy in a six-page manifesto titled "What Does Self-Managing Socialism Mean for Communism? A Barrier or a Bridgehead?"

The full essay was published in the most important magazines and newspapers in twenty-six countries, while a one page summary form was published in a further 52 countries. In all, thirty-three million copies were distributed throughout the world. The reaction worldwide was overwhelming. Self-managing socialism took a crippling blow as Mitterand's program flopped in France.

THE RESTORATION PRAYER

At the request of Mr. Luiz A. Fragelli, Brazilian TFP founder Plinio Corrêa de Oliveira dictated this short prayer over a meal at a restaurant. He later reviewed it making a small correction.

There are moments, my Mother, in which my soul feels touched, in its deepest recesses, by an ineffable yearning.

I long for the time in which I loved thee, and thou didst love me, in the vernal atmosphere of my spiritual life.

I yearn for thee, my Lady, and for the paradise which was placed in me, by the great communication that I had with thee. Dost thou not also, my Lady, long for that time? Dost thou not long for the goodness which existed in that son that I once was?

Come therefore, thou who art the best of all mothers, and for the love of that which was blossoming in me, restore me. Recompose in me that love for thee and make of me the complete realization of that son without stain which I would have been if I had not been so miserable.

Give me, O my Mother, a repentant and humbled heart, and make shine anew before my eyes that which by the splendor of thy grace, I had once begun to love so very much.

Remember, O Lady, this David, and all of the sweetness thou didst place in him. So be it.

History's Largest Petition Drive

On March 11, 1990, the tiny Baltic country of Lithuania declared its independence from the Soviet Union. In retaliation, the supposedly good-natured Soviet President, Mikhail Gorbachev, imposed an economic embargo and sent in troops and tanks, forcing the Lithuanian government to sue for peace with Moscow.

While most leaders in the West did nothing, on May 31, 1990, Plinio launched an international campaign collecting signatures in support of Lithuanian independence. After 130 days, 5,218,520 signatures were collected in twenty-six countries. The fact was registered in the 1993 edition of the *Guinness Book of Records* as the largest petition drive in history. More importantly, thanks to the petition and mounting international pressure, the Soviet Union capitulated and recognized Lithuania's sovereignty.

Memorable Conferences

Totally dedicated to the cause, Plinio worked tirelessly seeing to the most pressing needs of the TFP. Usually, he gave ten weekly meetings to TFP members and held daily work sessions with TFP departments or "study commissions." It was common for his workday to last until 3:00 in the morning.

Over the course of thirty-five years, Plinio gave thousands of informative meetings covering a diverse range of topics from history, spiritual themes, lives of the saints, metaphysics, philosophy, the arts, and culture. A particular highlight was the weekly Saturday meeting, which kept up with both national and international news from a Catholic Counter-Revolutionary viewpoint. Despite his advancing age, Plinio still delivered his talks with an amazingly youthful voice. His ironclad logic, crystalline clarity and beauty of expression continually inspired all who listened to him.

A Man of Faith

Though all of the TFP's achievements due to the incentive of Plinio are too numerous to list here, it was not action that most characterized his life.

Before all else, he was a man of faith—not a common faith, but a profound, reverent, enthusiastic faith in the one true God and His Church. His deep love for Holy Mother Church shines in this meditation on the Way of the Cross:

In her institutions, in her doctrine, in her laws, in her unity, in her universality, in her unsurpassable catholicity, the Church is a true mirror in which our Divine Savior is reflected.

And we, all of us, have the grace of belonging to the Church, of being living stones of the Church!

How we ought to give thanks for this favor! Let us not forget, however, that *noblesse oblige*. Belonging to the Church is a very great and very



Plinio Corrêa de Oliveira after a Mass for the victims of communism in front of the cathedral of São Paulo.

demanding thing. We must think as the Church thinks, have the mind of the Church, proceed as the Church wishes in all the circumstances of our lives. This supposes a real Catholic sense, an authentic and complete purity of customs, and a profound and sincere piety. In other words, it supposes the sacrifice of an entire lifetime.

And what is the reward? "*Christianus alter Christus*." I will be in an eminent way a reproduction of Christ Himself. The likeness of Christ, vivid and sacred, will be imprinted on my soul.⁸

Profound Marian and Eucharistic Devotion

Devotion to Our Lady was one of the main pillars of Plinio's spirituality. His conduct, writing, and speech reflected the intimate union a Catholic should have with the Mother of God. Tireless in his efforts to promote devotion to Our Lady, he never lost an opportunity to tell TFP members requesting counsel to "have more devotion to Our Lady."

At a young age, Plinio consecrated himself as a slave to Our Lady according to the method of Saint Louis de Montfort and recommended that all TFP members and supporters do the same. He prayed the rosary every day, saying once that "To hold a rosary in your hand is like holding a corner of Our Lady's mantle." His daily pious practices included the Angelus, the Litany of Loreto and the Little Office of the Blessed Virgin, and visits to churches.

His Eucharistic piety was no less ardent. From the time he was young, he was a daily communicant and encouraged others to do the same.



A man of great zeal and boundless energy, Plinio was often on the move, building a network of Marian devotion that would one day span the globe.



A Spiritual Father

Although civic associations, the TFPs are analogous in several aspects to religious orders. Consequently, the relationship between Plinio and his followers was like that between the founder of a religious institution and his disciples.

His unshakable faith and intense piety sustained all TFP members. Not a few of them owe him their perseverance in the Faith. Many others who lost their way, like modern-day prodigal sons, owe him for their return to the one true Faith.

He was a spiritual father to every TFP member. Thousands of people sought his advice by letters⁹, phone calls and personal visits. Plinio made himself available to all, many times receiving visitors until late in the day. Never did he neglect an opportunity to offer a word of counsel or encouragement or to perform an act of kindness.

Devotion to the Blessed Virgin Mary was the cornerstone of Plinio's spiritual life. Here, he sits before the miraculous image of Our Lady of Good Counsel in Genazzano, Italy, during a pilgrimage in 1988.

Victim Soul

Plinio Corrêa de Oliveira, who often affirmed that "the Holy Catholic Church is the light of my life," was deeply distressed by the crisis that has afflicted the Mystical Spouse of Christ. The Church's sad situation, which aggravates the already acute problems of society, seemed insurmountable without the aid of Heaven. To him, the hastening of the triumph of the Immaculate Heart of Mary promised by Our Lady of Fatima required souls who would offer to take on heroic sufferings, according to the 2,000-year custom of the Church.

In 1975, Professor Plinio explicitly offered himself as a victim soul for this intention. The next day, he suffered a devastating car accident that confined him to a wheelchair for the rest of his life. He bore this suffering without complaint and continued to give himself to all who needed him.

A Fighter to the End

In August 1995, as he put the finishing touches on a TFP statement, Plinio lost consciousness. He was rushed to the hospital where tests revealed that he had advanced liver cancer. Medicine could do nothing. The only thing left was to place himself in the hands of Divine Providence.

A little more than a month later, on October 3, 1995, the feast of Saint Thérèse of the Child Jesus, Plinio gave up his soul to God.

Despite the radical changes in his eighty-six years of life, Plinio Corrêa de Oliveira remained faithful to his early ideals. His consistency merited him respect even from his enemies. In success and in defeat, in advance

and in retreat, he was faithful to his calling to the end.

Currently, there are twenty-five TFPs and like-minded organizations around the world, numbering hundreds of full-time members and hundreds of thousands of supporters, friends, and benefactors, all dedicated to fighting for the restoration of Holy



Over 2,000 people attended Plinio's funeral Mass and procession to his burial place in São Paulo on October 5, 1995.

Mother Church and Christian civilization. All these peoples and activities are his legacy.

Full of gratitude for his life-long example, the American TFP proudly carries on this legacy of loyalty to Our Lady and holds the same profound desire to establish Mary as the Queen of all hearts. ■

Notes:

1. Andrea F. Philips, *Plinio: A Man for Our Times*, p. 5.
2. Plinio Corrêa de Oliveira, "A Questão Libanesa," *O Legionário*, # 591, Dec. 5, 1943.
3. Plinio Corrêa de Oliveira, "7 dias em revista," *O Legionário*, no. 604, Mar. 5, 1944.
4. Plinio Corrêa de Oliveira, "7 dias em revista," *O Legionário*, no. 635, Oct. 8, 1944.
5. Msgr. J.B. Montini, *Letter to Plinio Corrêa de Oliveira*, on 26 February, 1949.
6. Plinio Corrêa de Oliveira, *Revolution and Counter-Revolution*, p. 114.
7. P. Anastasio Gutiérrez C.M.F., *Letter to Juan Miguel Montes*, on 8 September, 1993.
8. Plinio Corrêa de Oliveira, *The Way of the Cross*, sixth station, pp. 28-29.
9. See "Letter to a Friend," this issue, page 20.



AMERICA NEEDS FATIMA[®]

SEPTEMBER/OCTOBER 2020

PROGRESS REPORT

A Simple Solution: the Monthly Rosary Rally Campaign

In 1917, Our Lady gave to the world a very simple answer to all of its problems: praying the rosary. At each and every one of her six apparitions to the three shepherd children of Fatima, Portugal, she repeated one request. “Pray the rosary every day to obtain peace for the world and the end of the war.”

In response to her request, America Needs Fatima has organized the Monthly Rosary Rally Campaign, which has met with a great response from supporters across America. Utilizing direct mailings, postcards and email campaigns, over 5,700 monthly Rally Captains have come on board to promote the rosary in their social circles on a monthly basis.

Each month we have chosen a different theme. The “flagship” Public Square Rosary Rally takes place every **October** on the Saturday closest to the anniversary of Our Lady’s famous Miracle of the Sun, witnessed by over 70,000 people on October 13, 1917. Then, in **December** ANF sponsors the Keep Christ in Christmas Rosary Rallies, followed in **January** by Rallies for Life which take place all across America in protest of the taking of innocent life since passage of the Supreme Court’s decision in *Roe v. Wade*. **February** brings with it rallies devoted to the two Fatima seers, Saints Jacinta and Francisco.

In the month of **March** we honor Saint Joseph with the Traditional Marriage Rosary Rallies, placed under his powerful patronage. In **April** the theme of the monthly rosary rally is to pray for the police in our communities. Traditionally known as the Month of Mary, **May** is designated as the month in which Mary’s children are invited to hold rosary rallies in her honor. The **June** rally is for traditional marriage in reparation for the *Obergefell* Supreme Court decision, as well as to take back the month of June for the Sacred Heart of Jesus. **July’s** rosary rally is a patriotic rally for America.

As Our Lady’s warnings at Fatima continue to unfold, let us all turn to a very simple solution that gets results. Let us each resolve to follow our loving Mother’s plan for peace. Let us all pray the rosary! ■



Is Our Lady Calling You?

As human efforts fail to solve our growing economic, social, moral and spiritual troubles, more people are turning to the supernatural for solutions. That’s why the idea of holding a rosary in a public place is becoming increasingly popular. We are following the Fatima message of prayer, penance, and saying the Holy Rosary of the Blessed Virgin Mary.

The Public Square Rosary Crusade began in 2007 with an encouraging 2,107 rallies. Growing in number steadily over the years, over 20,000 Public Square Rosary Rallies were held across the United States in 2019.

Is Our Lady calling you to lead a Rosary Rally of your very own this October 10th?

If she is, America Needs Fatima will help you answer her call every step of the way! We will supply you with a banner and manual, free of charge, as well as a toll-free help line to answer any questions you may have.

CALL NOW

ROSARY RALLY HOTLINE
(866) 584-6012



The Lost Sheep Campaign



In the tumultuous spring of 2020, America Needs Fatima launched a direct mail and online campaign called Saint Anthony and the Lost Sheep. In our apostolate with Catholics across America, all too often we hear stories of young Catholics leaving the Church. Church attendance of the younger generations has been drastically dropping.

The consequences of the loss of the grace of God and the happiness with Him in eternity are infinitely worse than a disease that can kill the body but not the soul. As Our Lord Himself said: "And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell." (Matt 10:28)

For this reason, we launched Saint Anthony and the Lost Sheep campaign, asking Saint Anthony for help. Saint Anthony was not only an astounding miracle worker, but has the reputation of finding lost things. Thus, he was appointed to be the patron of the campaign to rescue lost sheep.

Thousands of people sent their intentions to Saint Anthony asking for the conversion and cure of their loved ones. On July 8, our Spanish representative, Felipe Barandiarán, managed to travel to Padua, Italy and deliver all these intentions to the tomb of the great Saint Anthony. In spite of Covid-19 travel restrictions, Saint Anthony found a way for these thousands of intentions to reach him. We are likewise confident that he will find a way to bring our precious lost sheep back to the fold of the one, true Church. ■



Your intentions will be delivered here at the Basilica of Saint Anthony in Padua, Italy.

SAINT ANTHONY, PRAY FOR US!

Names to be included in the intentions of the Saint Anthony Masses:

- 3
- 4
- 5



Above: Examples of ANF's online campaign to bring lost sheep back to the Catholic Church through the intercession of Saint Anthony.

Right: The wall within the Basilica of Saint Anthony where pilgrims place their petitions to the miracle worker of Padua.

Far right: Our ANF representatives who delivered thousands of petitions to the tomb of Saint Anthony in Padua, Italy.





Our Readers Write



ANF Apostolate

“Thank you, Mr. Ritchie, for your newsletters and emails. It’s unfortunate that people ridicule Mother Mary. But I look at them with pity and consider them ignorant. The remark I make to people when they ask about Mary is where would the Christ story be without her? That usually provokes some intelligent conversation with Protestants and ignorant people as to why Catholics revere Mary. I really have never understood the sheer dismissal of Mary’s role in many people’s beliefs. You can’t have just part of the story! Again, I thank you for what you do!”

A. W., Jackson, Michigan

“Keep up your fight against abortion, which I believe is our most pressing issue in our country today. Keep up the good fight!!!”

A. & L. H., Seneca, Kansas

“Please send me the Fatima calendar annually! I will happily pay for it! It is my inspiration, month by holy month.”

N. V., Mora, New Mexico

“Please pray for the United States of America and all faithful servants of Mary therein. America has become a haven of evil due to the bad reps in our government. Please pray that this evil will be weeded out.”

B. R., Orrtanna, Pennsylvania

“I strongly believe in ANF and its objectives!”

J. F., Williamstown, New Jersey

“May Our Lady pray for us and bless this world we live in. More success for America Needs Fatima! May we be more prayerful and loyal to God!”

R. R., Pleasant Hill, California

“I support your stand on the homosexual agenda! Being an elementary school teacher in a public school, I cannot teach their curriculum!”

N. J., Los Angeles, California

Fatima Custodian visit

“Our visit lasted two hours but people stayed afterwards because so many wanted to talk about it afterwards with comments like ‘I’m so happy!’ and ‘I feel over the top pleased that I came.’ Kenneth Murphy was great; we all loved him! And wished he could have stayed longer! Thanks for all you do, America Needs Fatima!”

J. P., Saranac, New York

Rosary Apostolate

“Thank you so much for the Saint Michael Rosary. I will definitely continue to pray a rosary a day for the rest of my life for the success of the Rosary Rallies. And I just loved the story of the special U.S. Marine wounded in Korea. The story really touched my heart.”

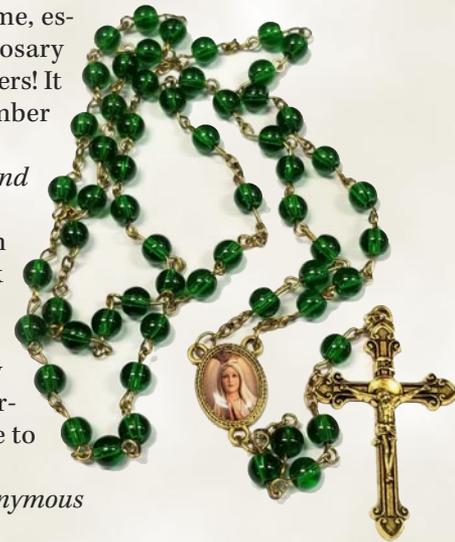
C. M., Bellwood, Illinois

“Thank you for all you send me, especially the books and rosary beads—I share them with others! It is so special to be a member of America Needs Fatima!”

M. A., Warwick, Rhode Island

“I received the beautiful Green Hope Rosary a while back from you. Please accept this small donation in return! And please do send me the rosary guide mentioned in the confirmation receipt! It will help me to properly pray the rosary!”

Anonymous



Public Square Rosary Rallies

“In the last seven years, I have been blessed to do the Rosary Rallies a total of nine times with the different ones you hold throughout the year. I also have been giving monthly to support the promotion of the rosary! I am blessed to be a part of America Needs Fatima and I love being a part of it!”

P. C., Minneapolis, Minnesota

“I wanted to let you know that since the beginning of October 2019, I have prayed a public rosary in my front yard, either on a Saturday or a Sunday, at 12 noon. Sometimes I am all by myself, and at other times, others join me. One time, a man stopped by and I gave him a rosary. Others wave at me. Anyway, I will continue to pray the rosary once a week in public. I also prayed the Christmas Rosary Rally. I am sure the Blessed Mother hears me even when I am by myself.”

B.S., Wahiawa, Hawaii



Send us your feedback by writing to Crusade@TFP.org



COMMENTARY

Letter to a Friend

The following is a letter written by Plinio Corrêa de Oliveira to a young man who requested guidance on improving his intellectual and spiritual life.

My dear friend,

I read your letter with much interest. However, I must confess that I smiled at reading of your desire to be just like me. In all sincerity, let me tell you that it would profit you very little; and when I say this, you must believe that it is only because I wish the best for you that I do not wish you to become my carbon copy.

God in His wisdom created each of us with a unique personality, and every man is called by God to realize his particular perfection. You must be faithful to the truth within you. It is only when each of us is faithful to the truth within ourselves that we can attain the greater truth within all.

Philosophers and writers abound, yet there is only one factor that justifies the existence of one and the other: a passion for the truth. Without this passion, philosophies and books are mere vanities, perilous vanities that enkindle fire on earth and add fuel to the fire of hell.

Because of our fallen nature, we find it difficult to surrender our worldly desires for the sake of the transcendent truth. Yet the man whose sole desire is to seek the truth renounces his own ideas without the slightest reservation. He willingly abandons the most intimate intuitions, the most intriguing contemplations, the most seductive theories, and the most ingenious systems, for the sake of upholding the truth. He will sacrifice the most exquisite aesthetic creations and the most uplifting intellectual conclusions and, ultimately, the most persuasive formulations in order to pursue the truth, unadorned and unadulterated. In sum, he prefers truth to career, fortune, fame, and even reputation.

Truth, never much liked, is hated in our day. And why? Because truth is unchangeable, while man loves the endless spectacle of appearances. Truth is timeless, while man follows the fashion of the moment. Truth calls us to sacrifice, while we prefer to pursue

pleasure. In short, truth is serious; while man is frivolous. Truth is strong; man is weak.

Accordingly, the man who loves truth is hated by the world. He will be persecuted by those who would prostitute truth in order to satisfy their base appetites. While those men climb the ladder of literary fame and philosophical renown, the lover of truth may remain silent, awaiting the right opportunity to defend and proclaim the truth.

You might say that rather than depicting the pursuit of philosophy, I am describing to you the path to sanctity, and you are right. I simply wish to point out that for those called to philosophical studies, spiritual perfection is rooted in a passion for truth. As Catholics, we know that truth is not only an epistemological or metaphysical question, but it is, above all, the Second Person of the Most Holy Trinity, the Word of God made flesh for our salvation.

We may now address the questions you raised in your last letter.

The intellectual life is intimately connected to the spiritual. There should be no division between your intellectual and spiritual life. Seek always to do God's will and don't worry about the future. Conscientiously fulfill the duties God has given you and trust in His Providence, for God is faithful to those who serve Him.

Nevertheless, it is very true that God often tests our confidence. When He does, do not deceive yourself into believing that God has abandoned you. It is when all seems lost that the way out is closest at hand.

Of course, you should not lose sight of the fact that this world is not your lasting home. Your true

Truth is timeless, while man follows the fashion of the moment. Truth calls us to sacrifice, while we prefer to pursue pleasure.



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home lies in the world to come and is eternal. Accordingly, do not expect pat answers to every problem. Live by faith and place your confidence in God alone. Let your model of Christian life be Saint Peter walking by faith on the stormy seas and do not sink beneath the waves of despair.

Just as there should be no division between your intellectual and spiritual life, there should be no discord between your thoughts and actions. Philosophy should not be treated as though it were a geometric theorem. In other words, the philosopher cannot place himself outside philosophy and view it with detachment. On the contrary, his life and destiny as well as the future of mankind are intimately joined in the course of philosophical questions.

It is not sufficient for a philosopher to develop his intellect. He must also cultivate a rich and vigorous personality to better reflect the abundance of life. To broaden your vision and strengthen your personality, you should enrich your spirit through literary classics that express fundamental characteristics of the human soul. Virgil, Dante, Shakespeare, the French classics—their imperfections aside—ennoble men through the inspiration of their magnificence.

You need not make a systematic study. Rather, choose the works you find most to your liking. Vary them. If you prefer reading a passage from one masterpiece today and a selection from another great work tomorrow—only make sure that you read them in their original. Follow the same path in contemplating great art and appreciating the music of the great masters, such as Bach or Handel.

As for your philosophical studies, I can well appreciate your dissatisfaction with certain contemporary authors who pass themselves off as Thomists. Since they are neither authentic Thomists nor genuine philosophers, the best thing to do is to put their writings aside. They will only confuse your spirit and lead you down dangerous paths.

Go directly to the source. Familiarize yourself with the writings of Saint Thomas. Do not be afraid; the Angelic Doctor is clearer than his commentators. Everything depends on getting used to his style and, what is more important, his discipline. This, however, will not be difficult, as long as you apply yourself with diligence and humility.

To begin, I recommend *Prima* in the *Summa* and *De Veritate*. In *Prima*, put aside questions 2, 23, and 24. As for *De Veritate*, do not go beyond the third question. At the beginning, do not pursue a systematic study, but follow the same course as for literature, art, and music. If a text exceeds your understanding, seek another that is within your grasp.

Remember that we are not yet learning Saint

Above all, be calm and at peace.... Nervousness is the murky water in which the devil does his fishing.

Thomas, but simply becoming familiar with his way of thinking. To this end, reflection is worth more than reading. Seek as much as possible to resolve problems yourself rather than seek prepackaged solutions. Above all, adhere to the text of Saint Thomas for the time being and forego his commentators' notes.

Above all, bear in mind that the true philosopher nourishes his thoughts with spiritual wisdom. The *Spiritual Exercises* of Saint Ignatius, complemented by the *Imitation of Christ*, provides a solid foundation. Again, read only the text—and avoid the commentaries. Also, as Catholic piety is fundamentally Marian, have at hand the excellent works of Saint Louis de Montfort—all of them, if possible.

Having asked God to enlighten me before undertaking a task of such responsibility, I have endeavored to address the questions and problems you posed as best I could. You will certainly find many deficiencies in my response, but I am certain that God will compensate for them if you have recourse to Him.

Above all, be calm and at peace. I sensed a certain agitation in your letter. Strive not to trouble yourself. Nervousness is the murky water in which the devil does his fishing. He is a master at irritating nerves and tormenting consciences by means of the imagination, suggestion, provocation, afflicting the body with physical sensations of uneasiness, insecurity, anguish, repugnance, rapid heartbeat, and much more. Do not allow any of this to cause you to despair. Look ahead into the merciful Hearts of Jesus and Mary and walk forward over the stormy seas of life with faith and confidence. Be assured that you shall not sink beneath the waves!

Call on me at any time in any need. And please be so kind as to remember me in your prayers.

*Yours in Jesus and Mary,
Plínio Corrêa de Oliveira*



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Photos courtesy of TFP In Action.

Badlands National Park, SD

“Mary Mother of Mercy, Restore America” Caravans Blanket America’s Capitals with Prayer

BY ROBERT NUNEZ



St. Paul, MN

As the coronavirus pandemic and anarchy tear apart the social fabric of America, a timely intervention from God and His Blessed Mother becomes more urgent than ever. On June 2, the American Society for the Defense of Tradition, Family and Property (TFP) launched the “Mary, Mother of Mercy, Restore America” caravans. Over the summer of 2020, ten contingents of volunteers from the American TFP and America Needs Fatima crisscrossed the entire country in “caravans,” holding rosary rallies at all fifty state capitals and American territories for the conversion of the nation and an urgent return to order.

The goal of this ambitious campaign was to call upon God’s blessings and intervention in this time of crisis. “Just about everyone is suffering in some way from the lockdowns, job loss, fear and general turmoil. Human solutions only go so far. We need a lasting remedy to restore the moral fabric of our nation,” declared Robert Ritchie, director of the TFP’s America Needs Fatima campaign. “What Our Lady of Fatima requested in 1917 is most relevant today: conversion, prayer and penance.”

“Prayer is very powerful. I firmly believe that the Holy Rosary, in particular, is the key to restore the nation. It gives us the spiritual fortitude to follow God’s law,” added Mr. Ritchie. “These Public Square Rosary Rallies will certainly attract God’s blessing on America.”

The campaign was inaugurated on June 2 at the shrine of Our Lady

of La Leche in St. Augustine, Florida. It is the oldest shrine to Our Lady in the country and the location of the first Catholic parish Mass said in 1565. From there, the caravans traveled thousands of miles to their respective states to pray the rosary in public at capitol buildings.

Each caravan brought a large statue of Our Lady of Fatima which presided over the rallies. Two were particularly honored to take with them the International Pilgrim Virgin Statue of Our Lady of Fatima, which wept miraculous tears in New Orleans in 1972.

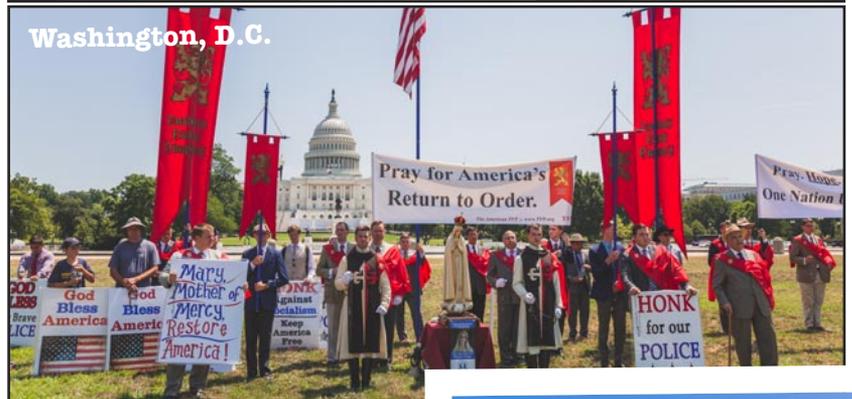
Wherever the caravans went, local Catholics showed up in numbers, overjoyed to participate in this historic prayer crusade. These rallies had an incredible effect, bringing encouragement and hope to Americans exhausted by the shutdowns and anarchist riots. Most were happy to see patriotic Catholics praying for their country. Many cars honked in support.

There were many memorable highlights during the nationwide prayer campaign. In St. Paul, Minnesota, over 250 Catholics showed up to pray at the riot-torn capitol. Attendees of the rosary rally in Lincoln, Nebraska were joined by Bishop Robert Finn, who did a public exorcism against a Luciferian rally allegedly taking place on the same day. TFP volunteers traveling through California had the chance to organize large rosary rallies in San Francisco and Ventura against the destruction of the statues of Saint Junipero Serra, the apostle of California.

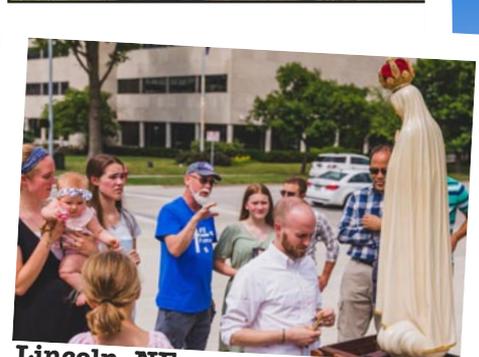
As the caravans pushed from sea to shining sea, one thing became very clear: most Americans agree that America needs prayers, America needs order, and America needs God more than ever. In this time of great crisis, may Our Lady take note of the supplications of her American children and guide this great nation to a grand return to God. ■



Hartford, CT



Washington, D.C.



Lincoln, NE



Helena, MT



Sante Fe, NM



Salt Lake City, UT

CHRIST

the Redeemer

BY PLINIO CORRÊA DE OLIVEIRA

It is difficult for me to forget a certain night when I was in Rio de Janeiro; the fog which was moving from the ocean upward, enveloped the statue of Christ the Redeemer on Corcovado mountain. I remember how my eyes were fixed on Him.

For a time it was like a light beam shining on the fog and I could make nothing of it... but then, the wind would blow and some light would pierce through and I could spot one of its arms and then a bit later one of the hands of Christ the Redeemer. The statue was illuminated with a kind of light which was well absorbed by the stone with which the statue is made.

Shortly after, the wind blew again, and the face of Christ the Redeemer appeared, then His chest, where His Sacred Heart beats. Then, His divine feet emerged; feet which we would all love to kiss.

No matter how dense the mist, at no time did the light fail to find a place or spot on the monument on which to rest. Accordingly, whether the light fell on a silhouette or a hand that protects and blesses, a heart throbbing with love, or a face beaming with goodness, at no time did the fog manage to erase the figure of the Redeemer.

Such is the Faith with which we advance towards the future, no matter the circumstances. Highly challenging trials may obscure the prospect of victory in our eyes. Unforeseen circumstances may pose for us problems which are not yet ours to solve. But, beyond the mists, beyond everything which may cover the truth, there is something which nothing can steal from us; it is the image of Christ the Redeemer and our faith in Our Lord Jesus Christ.

This faith will be our salvation! ■

